THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

[ESTABLISHED 1840.]

"Though I walk in the midst of trouble, thou wilt revive me: thou shalt stretch forth thine hand against the wrath of mine enemies, and thy right hand shall save me. The Lord will perfect that which concerneth me: thy mercy, O Lord, endureth for ever: forsake not the works of thine own hands" (Ps. 138: 7, 8).

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THE EIGHTY-FOURTH ANNUAL GENERAL CONFERENCE.

[As it is purposed to publish in full the sermons delivered by members of the First Presidency at the Eighty-fourth General Conference, held on April 4th, 5th and 6th, 1914, as soon as possible after they are received in that form, the synopsis of their remarks which has already come to hand, will not be published in the *Star*. The following editorial from the *Deseret News*, commenting on matters of importance connected with the conference, will doubtless prove acceptable reading to all who rejoice in the continued prosperity of the Church.—ED.]

The attendance at the Eighty-fourth Annual General Conference of the Church of Jesus Christ of Latter-day Saints was, undoubtedly, the largest in the history of the Church, judging from the vast audiences in the Tabernacle and the Assembly Hall, and the crowds that thronged the grounds and the adjacent streets. It is evident that the annual and semi-annual gatherings are occasions to which the Church members are looking forward with a great deal of interest, and which they attend with spiritual profit. It is evident, too, that the Pentecostal spirit which was poured out upon the Church during its first conference, June 9th, 1830, is still active in the Church, inspiring the officers and members with fresh zeal and energy in the cause of truth. The attendance at the public gatherings of the Church is a good indication of its moral and spiritual condition. Its steady increase shows growth, not only in membership, but also in the faith which is productive of good works, and in an understanding of the principles upon which the Church is founded.

The subjects treated on by the speakers were all timely and

practical, and the instructions given were, as always, of such a nature that if they are followed, the Latter-day Saints will be good men and women, ideal citizens, friends and neighbors, enjoying peace and happiness here and exaltation hereafter. For such are the fruits of the gospel.

Among the timely topics brought to the attention of the people was the movement for a "Go-to-church Sunday." President Charles W. Penrose spoke for the Church when he indorsed that movement and expressed a desire that the day be generally observed in the State. It is a movement that has been very generally supported throughout the country, and which must be regarded as a sign of reaction from the tendency of abolishing Sunday entirely, as manifested in many branches of our busy industrial life, and still more in our mad hunt for social enjoyment and amusements. It is hoped, of course, that the "Go-to-church Sunday" will be the beginning of greater attendance on religious services all the year round. Church attendance underlies all successful efforts for desirable reforms. Many of these efforts are failures because they are not backed up by the moral strength which religious teaching imparts. So true is it that the people are capable of good and benevolent self-government only when they are correctly instructed.

Another subject of timely importance is that of prohibition, which was brought to the attention of the people by Elder Heber J. Grant. That Utah was not long ago among the "dry" states is a mystery to a great many people here, but it is one of the questions which "will not down." Many of the leaders of the Prohibition movement in the country are of the opinion that national prohibition is coming before very long. And that is not impossible; for what seemed foolish to hope for yesterday sometimes becomes an actual fact to-morrow. Opinions change. The women are marshalling their forces on the side of temperance, and they are becoming more and more influential in public life. It seems a pity, though, that the State of Utah should not be first in the ranks of "dry" states.

Healing the sick by faith and prayer was discussed by President Francis M. Lyman. It is another important and timely topic. While some of the churches of the world have discarded a belief in divine interference in human affairs entirely, and others have admitted healing by "suggestion," or hypnotic influence, there is deep down in the heart of man a longing for divine aid in times of anxiety and trouble, and an assurance that the heavenly Father does not abandon His children to fight their battles alone. It is this principle that finds a response in the heart of man. The Latter-day Saints have had wonderful experiences in this respect, ever since the foundation of the Church, and if they are not realizing to a fuller extent the promises given, it is because they do not avail themselves of the opportunities that are theirs.

Another timely topic was introduced by Elder James E. Talmage, when he declared that the word of God must be accepted for just what it professes to be. For some years it has been fashionable among some Bible students to cut the scriptures up into fragments and to insist that they are but human compositions with all the errors to which all human efforts are liable. They call that process "higher criticism." The higher critics deny inspiration and substitute evolution; they deny miracles, and in some instances ignore the testimony of archæology; they regard Biblical history as myth, and many Bible heroes as the central figures of fiction. It is evident that if this "criticism," which is but another form of denial, prevails, the scriptures must be discarded as the vehicles of divine revelation, or even moral instruction.

Another subject of interest was presented in a masterly manner by Elder Brigham H. Roberts, who showed that love of God and man is best expressed in terms of service, and that the Church has rendered, and is still rendering, great service to the people of the world.

Of the greatest interest were the statistics which were read by President Joseph F. Smith as a part of his address opening the conference. They conveyed a message of encouragement to greater faithfulness and diligence, for they showed that the labors of love of the Latter-day Saints are not in vain.

We have here touched upon only a few of the subjects discussed during this conference. All the speakers had something of importance to say, and the hearers felt the presence of the Spirit whose office it is to testify of the Savior and to guide His disciples into all truth.

The singing and musical exercises were, as usual, of the highest order. The weather, though a little rain fell at times, was that of an ideal spring. Large crowds were seen in the streets at all times, but, notwithstanding the confusion that often seems to prevail where the busy streets intersect, there was no serious accident that we know of, to mar the joy of the occasion. This speaks well for the systematic order that is being maintained by the police department.

Altogether, the Eighty-fourth General Annual Conference of the Church will be remembered by all who had the privilege of being present as a most important and pleasant occasion.

WHEN men realize that they are spirits, immortal nature, responsible to themselves and others for the use they make of their innate powers, their opportunities, and the influence they exert in the world, then they will become practical workers for spiritual progress because they will desire that all men shall live wisely, righteously, lovingly, and happily.—E. W. WALLIS.

FACTS AND FIGURES.

[THE "facts and figures" set forth in the subjoined remarks are based on conditions that prevail in the United States; but other nations are suffering largely in the same way in proportion to population, and we commend to all readers of the *Star*, for their most serious consideration, what this writer has to say.—ED.]

In a period of financial depression, economy is not only a virtue but a necessity. When the plea of poverty is in almost every mouth, and men complain of the expense of education, the expense of taxation, the expense of transportation, the expense of improvements of every kind, is it not remarkable that the greatest item of expense seems to be overlooked?

In a single year the United States of America has expended as much for strong drink as would cost to construct and equip five lines of railway from Maine to California (15,000 miles in all); and enough in addition to that to plant a University in each State in the Union, and endow it with ten millions of dollars (£2,000,000), and in addition enough to build a five thousand dollar school house for each one hundred people in the country; and when all these expenses were paid there would be enough left, if placed at interest, to hire one teacher to each one hundred people in the United States.

Now all this money comes *in one year* out of the pockets of the eighty millions that inhabit the United States; or rather out of the scanty earnings of the sixteen millions of *laboring men* whose toil supports the nation. And what return do they get for all this tremendous outlay? What have they to show for it, that they would not have without it? They have an army of murderers, eighty-five per cent of whom are made such by strong drink; they have vast prisons and reformatories, seventy-five per cent of whose inmates are brought there by crimes committed while crazed with drink; they have hundreds of idiots, a large proportion of whom are the children of drunken fathers; they have magnificent asylums for the insane, fifty per cent of whom are made crazy by drink; they have armies of worthless youths and rowdyish hoodlums, ninety-six per cent of whom come from wretched, drunken homes, which are the nurseries of crime and criminals; they have orphan asylums for the children of drunken parents; they have almshouses by the thousand, most of whose inmates are brought there by the influence of strong drink; they have brawls, riots, robberies, outrages and conflagrations, nearly all of which are traceable to this same infernal source. In fact, no crime can be committed, no outrage enacted, no possible iniquity or cruelty accomplished so dark and dire and devilish—no matter by whom it is done—but it is fully accounted for by this one sentence of explanation, "The man *was drunk*."

The mere cost of intoxicating beverages is appalling; and when to this is added the enormous tobacco bill which is paid by the same

poor laboring men, the total is a burden too heavy to be borne. But this money expended for these things is only a trifle—a mere drop in the bucket. If a man puts a keg of powder or a can of nitro-glycerine under a building and blows it all to atoms, we do not go around making great complaint about the *money wasted* in buying gunpowder or nitro-glycerine. That is nothing; but the wreck and ruin and devastation caused is the matter to be considered. So the cost of a war includes more than the *ammunition* that is consumed. Every cartridge may represent a slain father, a desolate widow, orphaned children and a ruined home. Thus also each dollar spent in strong drink may represent crime, murder, disgrace, calamity, ruin and broken-heartedness, beyond the power of man to compute or conceive. How must this world look in the eye of God, who sees millions of men and women laboring to wreck their constitutions, to make themselves maniacs, to fit themselves for the commission of every crime, to blast their lives, and destroy their own souls?—*The Safeguard.*

FAITH AND WORKS.

In the eleventh chapter of Hebrews, an account of many great things which have been accomplished through faith is recorded; and we know that many were the blessings received by the earlier membership of the Church of Jesus Christ of Latter-day Saints, through the exercise of this principle. We accept faith as a gift of God, and teach that it is the first principle of the gospel. Why, it may be asked, does faith occupy this position? In the first verse of the above mentioned chapter, Paul defines faith as "the substance of things hoped for, the evidence of things not seen." The meaning of "substance" in this text is better understood by giving it the sense of "assurance," faith then being the assurance that we have of the existence of unseen things. Material is necessary before the dressmaker or carpenter can proceed with the work in hand, and, hence, before we can serve the Lord and keep His commandments we must have faith that He exists and that He wills that we should serve Him, for without faith, we are told, it is impossible to please Him.

It was through faith that the Prophet Joseph Smith went into the woods and prayed unto his heavenly Father to show him which sect of Christendom was right; it was through faith that the saints crossed the plains under such hard circumstances, and that they built and are now building temples unto the Lord. It is by the exercise of this principle that the elders go out into foreign lands and preach the gospel which is dear to their hearts. Faith is the moving power of all action, for were it not for the hope that we have within us as a result of our belief in the existence of unseen things, nothing could spur us on to action.

But faith alone will not save us, we must put forth works with

our faith. We might have a piece of cloth with which to fashion out some costume, but we should never have the desired apparel unless deft hands were brought to work on the cloth. The Apostle James truly says, "For as the body without the spirit is dead, so faith without works is dead also" (James 2: 26). Faith alone is not sufficient to secure for us a place in the celestial kingdom of God, we must do the works that we have been commanded to do. We must repent and be baptized by immersion for the remission of sins, and receive the gift of the Holy Ghost by the laying on of hands by God's duly authorized servants on earth. But though all this be done, we must not cease to put forth other good works along with our faith; not even until we draw our last breath in this mortal sphere.

In complying with the above specific conditions we are merely laying the foundation of our salvation and exaltation, and on this we have to build our house, acceptable and holy unto the Lord. Our faith must be a "living faith," manifested by good works. According to one writer the standard of judgment in the day when we shall stand before the bar of God is implied in the following verse:

"God will not seek thy race;
Nor will He ask thy birth:
Only will He demand of thee,
What hast thou done on earth?"

To illustrate the futility of faith without works we might ask—What good results would have come from the Prophet Joseph's faith if, when he had prayed for guidance as to which sect to join, and God had told him none was right, and that he must join none of them, he had gone away and said, "Well, I know that none of these sects are right," and then had gone on in the way he did before, and had merely hoped that the right sect would be raised up sometime? Why, no good could have come from it. But, thank God, he did the works God told him to do, and that along with his faith caused him to be one of God's holy servants—to be His instrument in ushering in the last dispensation. Again; suppose an elder were to stay at home after receiving his call, and say in his heart, "Well, I know the gospel is true, and that Zion is the gathering place for God's children; and yet should never attempt to explain its principles to the people of the world. Of what service would he be to anyone? His faith would be as "chaff which the wind driveth away," "like a wave of the sea driven by the wind and tossed." Many other illustrations might be offered in line with the foregoing remarks; but we close by saying with Paul, that "without faith it is impossible to please God"; and other inspired writers tell us that faith and works are both necessary for salvation in the kingdom of God. Well did One say of old, "Why call ye me Lord, Lord, and do not the things I say?"

Sheffield. MISS E. HOLLINGSWORTH.

"I BELIEVE"—AN EVERY-DAY CREED.

I BELIEVE in my job. It may not be a very important job, but it is mine. Furthermore, it is God's job for me. He has a purpose in my life with reference to His plan for the world's progress. No other fellow can take my place. It isn't a big place, to be sure, but for years I have been molded in a peculiar way to fill a peculiar niche in the world's work. I could take no other man's place. He has the same claim as a specialist that I make for myself. In the end the man whose name was never heard beyond the house in which he lived, or the shop in which he worked, may have a larger place than the chap whose name has been a household word in two continents. Yes, I believe in my job. May I be kept true to the task which lies before me—true to myself and to God—who intrusted me with it.

I believe in my fellowman. He may not always agree with me. I'd feel sorry for him if he did, because I myself do not believe some of the things that were absolutely sure in my own mind a dozen years ago. May he never lose faith in himself, because, if he does, he may lose faith in me, and that would hurt him more than the former, and it would really hurt him more than it would hurt me.

I believe in my country. I believe in it because it is made up of my fellowmen—and myself. I can not go back on either of us and be true to my creed. If it is not the best country in the world it is partly because I am not the kind of a man that I should be.

I believe in my home. It is not a rich home. It would not satisfy some folks, but it contains jewels which cannot be purchased in the markets of the world. When I enter its secret chambers, and shut out the world with its care, I am a lord. Its motto is Service, its reward is Love. There is no other spot in all the world which fills its place, and Heaven can be only a larger home, with a Father who is all-wise and patient and tender.

I believe in to-day. It is all that I possess. The past is of value only as it can make the life of to-day fuller and freer. There is no assurance of to-morrow, I must make good to-day.—SELECTED.

"THE word mother is a universal word, and means all that which stands for love, guidance, purpose, and creative principle. Any woman who has not in some instinctive or spiritual manner approached the capacity included in some of these terms is a hollow mockery, and has no right to the holy name of mother. She may be a very capable cook, seamstress, laundress, and even an affectionate tyrant or slave, but in no case is she a mother unless her inner being has been aroused to the supreme God-given privilege of understanding and guiding the spiritual nature of her children."

THE LATTER-DAY SAINTS' MILLENNIAL STAR

THURSDAY, APRIL 30, 1914.

EDITORIAL.

MAN'S INHUMANITY TO MAN.

In the city of Belfast there stands an elegant City Hall, whose style is that costly type of architecture characteristic of the Renaissance. It was recently erected at the instigation of the "city fathers," and cost the ratepayers £360,000. The interior is of Italian marble, carved and hewn most luxuriantly, with furnishings that are palatial and lavish in the extreme. Upon entering the building by the main entrance one passes into an octagonal vestibule and ascends the Grand Staircase, in the centre of which, for some time past, has stood a pedestal supporting a contribution box bearing the inscription: "Please Help the Poor Children's Milk Fund!" From what the writer can learn it is a common sight in this same city, especially during inclement seasons of the year, to see the pale, pinched faces of hundreds of little boys and girls, and even elderly women, traversing the public thoroughfares, barefooted. And this is not all. This same city, in common with almost all others, has its quota of drunkards, criminals and destitute.

Now, the point is here. Places in which the representatives of the people—public servants, if you please—may transact all the business pertaining to a corporate community, are essential, but the excessive expenditure of public means in the face of more glaring demands, is unjustifiable, yea, criminal. It would be safe to say that a building, equally durable, commodious—not so palatial, of course—could have been erected for half the cost of the present structure. The remaining sum, £180,000, would be sufficient to provide all the poor children in Belfast with all the pure milk they could drink for the next thirty-six years! It is an amount sufficiently adequate to erect and endow a home for all the beggars, orphans and cripples whose pitiful and heartrending pleas make sad the heart of the visitor to that city.

Before daybreak any Sunday morning during the winter months, in the city of Liverpool, one can see hundreds of slum children waiting to gain admittance to a schoolroom, where the kind hands of a private group of social workers have provided a good, substantial breakfast and an entertainment. It is stated, authoritatively, of course, that this self-sacrificing work has gone on for years without even the knowledge, to say nothing of the recognition and assistance, of those representing the interests of the people in civic positions.

In the town of Rotherham, in Yorkshire, and other coal-

mining districts, it is an every-day sight to observe poverty-stricken men, women and children with suspicious looking sacks and improvised wheelbarrows, scraping the dump and refuse heaps of collieries for the stray pieces of coal which failed to catch the eye of the screener. And these same fellow-creatures, in many cases, are the tenants of property owned and leased by the nobility, into whose hands these natural resources and their unearned increment came, not as a result of labor or speculation, but as a legacy.

One could proceed indefinitely in this strain, but space will not permit further elaboration. Multiplying this condition alone by the number of cities and communities in the world in which like and even worse conditions obtain, and we have a problem whose far-reaching effects demand the attention and immediate action of all Christian peoples. Were this the only way in which man's inhumanity to man is exemplified, the question would not be such a serious one. History, ancient and modern, sacred and profane, is replete with incidents amplifying this same injustice. One shudders when contemplating that part of the history of Christianity containing the accounts of depredations and bloody deeds, done, supposedly, in the name of the Lord. It is the same spirit which gives rise to the feelings of animosity between the representatives of capital and labor, a result, usually, of the man higher up acquiring wealth and power at the expense of the man lower down. Such injustice is sin, and sin is necessarily co-extensive with human experience. Man's inhumanity to his fellow creature commenced with the fraticidal act of Cain, and has continued ever since, decreasing as righteousness preponderated, and increasing inversely as men listed to obey Mammon.

During His ministry, Christ was frequently questioned upon certain fundamental ideas concerning the gospel. On one occasion a lawyer asked the question: "Master, which is the great commandment in the law?" Jesus said unto him, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbor as thyself." When further questioned, on another occasion, as to who man's neighbor is, Christ replied in terms of the wonderful parable of the Good Samaritan, implying, unmistakably, that every man is our neighbor, irrespective of race, color, station or creed. "Upon these two commandments," said Christ, "hang all the law and the prophets."

A moment's reflection will reveal the truthfulness of this statement. It would be just as impossible for a man to love God and at the same time take His name in vain, as it would be for an individual to dishonor his father or mother and simultaneously love his neighbor as himself. Would it not be equally impossible for any individual or set of men to steal from, or to lie about, or even to be the direct or the indirect cause of the death of, human beings,

either in units or thousands, and at the same time profess allegiance to God, and love for His children?

Here again we find another rule of conduct whereby all human acts may be classified. Everything else being equal, that man is the greatest who does the greatest good to the greatest number. By this true, Christian standard men are assigned and relegated to the various degrees or positions in God's kingdom which their lives in mortality merit. It is by this same standard that Christ stands peerless in the history of the world. Napoleon has known no equal in matters of military commandership and strategy; but the suffering, the loss of life, the misery which came as a natural concomitant to his victories, necessarily find him and all others of similar fame, falling far short when measured by the two great commandments. When exiled on the lone isle of St. Helena, this great emperor and conqueror, who at one time caused the kingdoms of Europe to tremble, in conversation with one of his officers compared his success with that of the Savior's, and among other things said: "I die before my time and my body will be given back to the earth to become food for worms. Such is the fate of him who has been called the Great Napoleon! What an abyss between my deep misery and the eternal kingdom of Christ, which is proclaimed, loved, and adored, and is extended over the whole earth!"

"Mormonism" being divine, necessarily accepts in toto all the teachings and rules of conduct laid down by Jesus Christ, the Savior. It proceeds on the assumption that "all men are created equal, and endowed by their Creator with certain inalienable rights," and "among these are life, liberty, and the pursuit of happiness." It regards and esteems all God's children as its neighbors. It believes that man is the crowning point of all God's creations, and it works for his redemption and advancement; this is the only reason for its existence. It decries all forms of class and social distinction, and is the arch enemy of injustice. Its keynote is Service, and it claims all that Emerson said of it, and more, when he stated: "'Mormonism' is the only religion of power and vitality that has made its appearance for the past twelve hundred years."

Liverpool. ARTHUR L. BEELEY.

Correction.—In No. 16, page 252, of the current volume of the *Star*, April 16th, we gave the substance of some reports concerning recent earthquakes and volcanic disturbances which early this year occurred in Japan. What was there stated was taken from accounts published in the *Christian Work and Evangelist*, New York, in the latter part of January. That same paper in its issue for April 18th, 1914, states that though the reports were "published in thousands of papers in the United States," later and more reliable information shows that the earlier accounts were very greatly exaggerated, and our readers will please make a note of the correction.

MINUTES OF LEEDS CONFERENCE.

THE semi-annual Leeds conference was held on Sunday, April 19th, 1914, at Westgate New Hall and Central Baths' Hall, Bradford. There were in attendance: President Hyrum M. Smith of the European mission; Elder Thomas W. Brookbank of the Liverpool office; President Elias A. Lemon and Elder Alex Orgill of the Hull conference; Elder C. Le Roy Madsen of the Liverpool conference; Elder Louis K. Sims of the Newcastle conference; Elder Joseph O. Stone of the Sheffield conference; and President Leonard B. Nielsen and eighteen traveling elders of the Leeds conference.

The morning session commenced at 10:40 by singing, "Now let us rejoice." Invocation was offered by Elder Gus Dyer.

Singing, "O God! th' Eternal Father."

President Leonard B. Nielsen expressed his gratitude for the privilege of meeting again in conference, and extended a hearty welcome to all present.

Elder J. Lyman Earley said that every man will be called upon to account for his individual sins (Matthew 7:27), and must expect to receive punishment commensurate with the sins committed (Rev. 20:12-15).

The Bradford choir sang the anthem, "O Lord, most merciful."

Elder J. Thomas Crook said that works are necessary to perfect faith, for if we have faith that Christ is the Son of God, we will keep His commandments, otherwise faith is useless (I. John 2:3-4).

Elder William D. Hoover spoke upon the necessity of obeying the principles and ordinances of the gospel, that we may gain the highest glory in heaven.

Sister Flora Briggs of the Pudsey branch sang a sacred solo.

President Hyrum M. Smith exhorted the saints to seek to understand the responsibilities devolving upon them. Much is expected of the members of the Church. Each member should have a testimony sufficiently strong to warrant sacrifices. A very profitable lesson is to be learned from the parable of the "Sower" (Matt. 13), for if our testimony is sure and strong, we can expect to behold an increase of fruitfulness. If we are not valiant in the faith, in time our testimony grows weaker, until we reach a condition of indifference.

Benediction by Elder Louis K. Sims. Attendance, 215.

The afternoon session commenced at 2:30 by singing, "Come, come, ye saints." Invocation by Elder C. Le Roy Madsen. Singing, "We thank Thee, O God, for a prophet."

Elder Alonzo H. Peterson presented the names of the general and local authorities of the Church, who were unanimously sustained. He then bore a strong testimony of the truthfulness of the gospel.

Elder Herbert L. Cook said that the payment of a full tithing is

expected by God from every member of the Church. If we do not pay an honest tithe, we are robbing the Lord. "Will a man rob God? Yet ye have robbed me. But ye say, Wherein have we robbed thee? In tithes and offerings" (Mal. 3: 8).

Sisters Edith Pratt and Ada Hudson rendered a duet.

Elder George C. Lund spoke of the tobacco and liquor habits. God has revealed to the saints that these things are not good for man. A vast amount of good could be done with the money spent for these evils. It is our mission to assist in fighting them. Example will be our weapon in the battle.

The Halifax choir, under the leadership of Brother Arthur Schofield, sang the anthem, "Send out Thy light."

Elder Charles L. Porter compared faith in temporal affairs to faith in spiritual things. Our faith must be accompanied with humility and prayer. Great and marvelous power will be given unto the faithful according to the promise of Christ (John 14: 12).

Elder Thomas W. Brookbank explained briefly the uses to which the tithing is put, viz.: maintaining meeting houses; building churches, temples and school buildings, and in assisting the worthy poor. He also spoke of the unity which prevails among the saints.

Singing, "Guide us, O Thou great Jevovah." Benediction by Elder Elmer M. Savage. Attendance, 320.

The evening session was held in Central Baths' Hall, Morley Street, commencing at 6: 30. Singing, "High on the mountain top." Invocation by Elder William D. Hoover. Singing, "Onward, Christian soldiers."

President Leonard B. Nielsen bore an impressive testimony of the restored gospel. He urged the saints to remember the covenants they have made with God.

President Elias A. Lemon said we sympathize with the world for its mistaken conception of "Mormonism." We as members of the kingdom of God must live above reproach, and endeavor to live worthy of the name we bear.

Elders George C. Lund, William D. Hoover, Elmer M. Savage and William W. Seare sang the quartette, "Shepherd of souls."

Elder Rueben C. Anderson spoke of the temporal requirements made upon those who affiliate themselves with the Church. The teachings of "Mormonism" respecting these matters are of the greatest value to those who obey them.

Elder William W. Seare bore testimony to the great power of the gospel. The commandments of the Savior are just as essential to our salvation as they were to the ancient saints, for the gospel of the kingdom is made up of the doctrines of Christ, and He said, in Matthew 24: 14, "And this gospel of the kingdom shall be preached in all the world for a witness unto all nations, and then shall the end come."

The Bradford choir, under the leadership of Elder William W. Seare, sang the anthem, "Teach me, O Lord."

Elder Louis K. Sims explained the prophecy of the Prophet Daniel concerning the establishment of the kingdom of God in the earth in the latter days (Daniel 2). The Church of Jesus Christ of Latter-day Saints testifies to the world the fulfillment of this prophecy.

Singing, "Be it my only wisdom here."

President Hyrum M. Smith said the ordinances of the Church are for the benefit of the saints. If the world would investigate the doctrines of the Church and receive them, crime and sin would be abolished in proportion as they, the investigators, walked in the light. Said the calling of the Prophet Joseph was like unto the calling of Samuel, David and Christ, for he was young and tender in years, as they were. He bore a strong testimony of the divine mission of Joseph Smith.

Singing, "Abide with me." Benediction by Elder Joseph O. Stone. Attendance, 425.

On Saturday afternoon, April 18th, 1914, commencing at 5:30, a Priesthood meeting was held at Westgate New Hall, Bradford. Reports were given by the elders; after which President Hyrum M. Smith and Elder Thomas W. Brookbank gave some valuable instructions to those present.

ALONZO H. PETERSON, Clerk of Conference.

WHAT HAS THE BIBLE DONE?

THE Bible is a wonderful quickener of the human mind. It has made more readers and thinkers, more teachers and preachers, more scholars and philosophers, than all the books in the world besides. It has produced incalculably more books than any other book ever produced. It has been mentioned as a remarkable fact that Shakspeare's works have given birth to four or five thousand other books. The Bible has given birth to millions. It has produced the richest and most varied literature the world ever saw. The best books in the world are its offspring, the books that are richest in truth and goodness, in holy feeling and transforming power. It is still producing good books in countless multitudes, in every line of thought, and it is likely to continue to do so as long as time shall last.

The Bible has exerted the happiest influence on men's temporal interests. It has raised the nations that have accepted its teachings and reduced them in a considerable measure to practice, from a state of barbarism to the highest forms of civilization. It has improved their health. It has increased their wealth. It has abolished serfdom and slavery, and promoted civil and religious liberty. It has favored peace. It has promoted learning and science, and improved and multiplied the useful arts. It has increased man's power over nature to an extent truly astounding. It has favored trade and commerce, and increased and multiplied the conveniences

and comforts of life. It has improved the very face of the earth, turning forests and wastes into fruitful fields and rich and beautiful gardens. It has made roads, built bridges, and erected lighthouses. It has favored marriage, restricted divorce, checked licentiousness, and greatly promoted domestic happiness. It has secured to men a seventh day's rest, and lightened their tasks on every day of the week. It has abolished the grosser forms of superstition, and freed men from a thousand horrors, obscenities, and cruelties.

It has produced a kind of men and women such as never appeared on earth before—men and women that take more pleasure in promoting the improvement and comfort of others, than in living for their own gratification.

It has produced a kind of institutions such as never were seen in pagan lands—asylums for the deaf, the dumb, and the blind; homes for the fatherless, the widow, and the stranger; hospitals for the aged, the sick, the helpless, and the insane, and the relief of all the varying wants and sorrows of mankind.

It has given birth to a kind of movements unknown to the nations of old; temperance movements, sanitary movements, educational movements, movements for every description of moral, social and national reform.

It has produced a kind of governments such as never existed on earth before—governments strong enough to maintain order, yet liberal enough to allow the intellectual, the moral, and the religious development of the people.

It has produced a feeling of brotherhood among men of different ranks and of different nations, and is tending to unite the people of all lands in one great family of faith and love.

It has awakened an interest in woman not known in pagan lands, and has converted her from a slave, a drudge, or a toy, into the companion, the counselor, the comforter and the equal of man.

It has awakened an unprecedented interest in children, delivering them from a state of slavery, and placing within their reach all the comforts and blessings of a free and happy life.

It has multiplied schools and colleges without end, extending the advantages of a good education to the children of all classes.

It has begotten an interest in the abject classes not felt before, and proved the means of raising millions of them, both men and women, to temperance, purity, and bliss, turning the corrupters and disturbers of society into its teachers and benefactors.

It has begotten in men's hearts new hopes and anticipations with regard to the future of their race, giving them a promise, and opening to them a prospect, of a regenerated and happy world. —JOSEPH BARKER.

ACTIONS, looks, words, steps, form the alphabet by which you may spell character.

WHICH PATH ARE YOU ON?

In one of our chapels in Zion, on the wall directly in front of the audience, stands a large picture, donated by one of the members, which explains some of the remarks made by Christ in His sermon on the mount, which were, "Enter ye in at the strait gate." In this picture is to be seen a straight and narrow path passing by a deep gorge. There in advance, as leader, is Christ with a few faithful people following; on the side are men trying to climb the rugged cliffs to attain this narrow path, and men above are extending a helping hand. Following this straight path, in the distance can be seen Zion, where the faithful dwell; also the massive temples, with their majestic spires.

There is also another path, "the broad way that leadeth to destruction." This path, unlike the former, is broad, and the Savior is not on it. Not a few, but many, are following it, because it requires no effort. It is easy to go with the crowd. In the distance can be seen the city representing worldly pleasure, popularity, sin, and eventually destruction. This is where the broad path is leading to.

Which path are you taking? Are you on the broad path that leads to destruction, seeking the favor of the world, trying to rise in the estimation of your friends by slandering others? Is your religion like some people's new clothes, only to be used on Sundays and not every day in the week? Or have you worked your way to the "straight and narrow path," and are you one of the few who are following in the footsteps of Christ, by keeping His commandments and trying to help your neighbor to see the truth you possess? If you are, then are you one of God's elect; one who has tried, and is still trying. And as the poet says, there is always room at the top for the man who strives, and to get there all we need is patience, determination and courage to obey the commandments of God to the end.

West Hartlepool. LOUIS K. SIMS.

FROM THE MISSION FIELD.

Baptisms.—A baptismal service was held at Chester (Liverpool conference), on April 16th, 1914, when two souls were added to the Church of Jesus Christ of Latter-day Saints. Elder Niels J. Anderson officiated.

On April 19th, 1914, a baptismal service was held in the Latter-day Saints' Church, South Tottenham, London, N. (London conference), when three souls were added to the fold of Christ. Elders Rodney W. McKell and Jesse W. Minson officiated.

On Tuesday, April 21st, 1914, a baptismal service was held at Bristol (Bristol conference), when three souls were added to the Church. Elder Elmer B. Dansie officiated.

A baptismal service was held at Handsworth, Birmingham (Birmingham conference), on April 24th, 1914, when one soul was added to the fold of Christ. President John A. Maynes officiated.

A baptismal service was held on Friday, April 24th, 1914, at Townhead Public Baths, Glasgow (Scottish conference), when five souls were admitted into the Church. Elders William J. Stephens, Jr., and Jay C. Edwards officiated.

Arrivals.—The following named missionaries for the European mission arrived in Liverpool on April 24th, 1914, per s.s. *Victorian*: Willard Evans, Murray, Utah; James Judd, La Verkin, Utah; Gilbert Taysom, Afton, Wyoming; Thomas Ezra Vance, Fairview, Utah; Lars E. Larson, Burley, Idaho; W. G. Hoggan, Jr., Manti, Utah; Joseph R. Standage, Mesa City, Arizona; Peter Magnusson, Mesa City, Arizona; Clarence J. Woods, Provo, Utah; Charles Jenkins, Lewis Calder Smith, Louis D. Bondrero, Logan, Utah; J. Franklin Wayman, Holliday, Utah; William Werrett, Jr., Silver City, Utah; Charles Joseph Smith, Oakley, Idaho; William H. Hillyard, George W. Smith, A. Eugene Merrill, Smithfield, Utah; John Parry Egan, Samuel F. Nicholls, Philipp Tadje, Christian Peterson, Jr., Fred S. Hess, Hans J. Christiansen, Floyd L. Weed, John Henry Cooper, Barr Neff Smith, Salt Lake City, Utah; George Albert Adams, Jr., Monticello, Utah; Robert Schmid, Georgetown, Idaho; C. Wilford Jensen, Moroni, Utah; Denmark Jensen, Lydia R. Jensen, Brigham City, Utah; Ernst M. Ernstsen, Loa, Utah; Wilford R. Jensen, Manassa, Colorado; Paul C. Peterson, Glenwood, Utah; Nephi E. Swenson, Spanish Fork, Utah; J. Maurice Rothlisberger, Eager, Arizona.

Appointments—The elders who arrived for the British mission, April 24th, 1914, have been appointed to labor in the following conferences: James Judd, Birmingham; Thomas E. Vance, J. Franklin Wayman, Hull; William G. Hoggan, Jr., Irish; W. Hazen Hillyard, Charles Jenkins, Leeds; Clarence J. Woods, Liverpool; Willard S. Evans, John Parry Egan, London; Samuel F. Nicholls, Manchester; George W. Smith, Newcastle; Joseph R. Standage, William Werrett, Jr., Norwich; Gilbert Taysom, Charles Joseph Smith, Nottingham; Lars Edward Larson, Sheffield.

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